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1001 Quotes By and About Jews

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201

"Lenin, or Oulianov by adoption, originally Zederbaum, a Kalmuck Jew, married a Jewess, and whose children speak Yiddish." (Major-General, Count Cherep-Spiridovich, The Secret World Government, p. 36)

202

"Lenin, as a child, was left behind, there, by a company of prisoners passing through, and later his Jewish convict father, Ilko Sroul Goldman, wrote inquiring his whereabouts. Lenin had already been picked up and adopted by Qulianoff." (D. Petrovsky, Russia under the Jews, p. 86)

203

"Lenin was born on April 10, 1870 in the vicinity of Odessa, South of Russia, as a son of Ilko Sroul Goldmann, a German Jew, and Sofie Goldmann, a German Jewess. Lenin was circumcised as Hiam Goldmann." (Common Sense, April 1, 1963)

204

"The mechanism of State control of industry is already in existence. Since the overthrow of the capitalists and the smashing of the bureaucratic machinery of the modern State, we have at our disposal a mechanism of high technical perfection, freed from all parasites, which the united workers themselves could very easily set in motion by engaging technicians, superintendents, or bookkeepers...Registration and supervision are the chief things needed to bring the first phase of the communist social order into being and prepare for its proper functioning. All citizens will be workers, manual or non-manual, in a State syndicate. It is merely a question of their all doing the same work, carrying out their task properly, and receiving the same wage. Registration and the exercise of supervision have been highly simplified by capitalism and converted into extraordinarily convenient methods of check and bookkeeping, which are accessible to anyone who can read and write and do simple arithmetic...The whole of society will be an office or a factory doing the same work and receiving the same wages..." (Lenin, pamphlet on the constitution of the future Bolshevik State, Quoted in The Mind and Face of Bolshevism, Rene Fuego Miller, p. 19).

205

"From the days of Adam (Spartacus) Weishaupt, to those of Karl Marx to those of Trotsky, Bela Kun, Rosa Luxemburg and Emma Goldman. This world-wide conspiracy for the overthrow of civilization and for the reconstruction of society on the basis of arrested development, of envious malevolence and impossible equality, has been steadily growing...There is no need to exaggerate the part played in the creation of Bolshevism and in the actual bringing about of the Russian Revolution by these international, and for the most part, atheistic Jews. It is certainly a very great one: it probably outweighs all others. With the notable exception of Lenin, the majority of the leading figures are Jews. Moreover, the principal inspiration and driving power comes from the Jewish leaders." (Winston Churchill, Sunday Illustrated Herald, London, England, February 8, 1920)

206

"Religion is one of the forms of the spiritual yoke which always and everywhere has been laid on the masses of the people crushed by poverty. The weakness of the exploited classes, in their struggles with their oppressors, inevitably produced a faith in a better life in the next world, just as the weakness of the savage in the struggle with nature led to faith in gods, devils and miracles. Religion teaches such men, who work and endure poverty all their lives, humility and patience by holding out the consolation of a heavenly reward. But the exploiters are urged by faith to do good on earth, because in this way they think to win justification for their existence and a sort of ticket of admission to heavenly bliss. Religion is an opiate for the people, a sort of spiritual vodka, meant to make the slaves of capitalism tread in the dust their human form and their aspirations to a semi- decent existence...But the slave who becomes conscious of his slavery has already half ceased to be a slave. The modern worker, who is taught by his work in the factory and enlightened by urban life, contemptuously casts off religious prejudices, and leaves heaven to the parsons and devout bourgeois, while he himself tries to win a better life here on earth." (V.I. Lenin, Socialism and Religion, Rene Fuego Miller, The Mind and Face of Bolshevism, pp. 77-78).

207

"...the main purveyors of funds for the revolution, however, were neither the crackpot Russian millionaires nor the armed bandits of Lenin. The 'real' money primarily came from certain British and American circles which for a long time past had lent their support to the Russian revolutionary cause...The important part played by the wealthy American Jewish Banker, Jacob Schiff, in the events in Russia...is no longer a secret." (Red Symphony, p. 252)

208

"Mr. Lawton, in one remark, throws a sidelight on the moving forces behind the revolution, which might suggest to him further investigation as to the origin of what has become a world movement. That movement cannot any longer be shrouded by superficial talk of the severity of the Russian regime, which is so favorite an excuse among our Socialists for the most atrocious

action, of the Bolsheviks, who did not come into power till six months after Tsardom was ended: I wish to emphasize the paramount role which the power of money played in bringing about the Revolution. And here it may not be out of place to mention that well documented works have recently been published in France proving that neither Robespierre nor Danton were isolated figures upon the revolutionary stage, but that both were puppets of financial backers...

When the first revolution broke out Lenin was in Zurich, where he was financially helped by an old Swiss merchant, who later went to Russia to live as a permanent guest of the Revolution, and some time afterwards disappeared. If Lenin had not obeyed the orders of his pay-masters how long would he have remained in the land of the living?" (The Patriot; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, pp. 168-169).

209

"The Soviet movement was a Jewish, and not a Russian conception. It was forced on Russia from without, when, in 1917, German and German-American-Jew interests sent Lenin and his associates into Russia, furnished with the wherewithal to bring about the defection of the Russian armies...The Movement has never been controlled by Russians.

(a) Of the 224 revolutionaries who, in 1917, were despatched to Russia with Lenin to foment the Bolshevik Revolution, 170 were Jews.

(b) According to the Times of 29th March, 1919, 'of the 20 or 30 commissaries or leaders who provide the central machinery of the Bolshevik movement, not less than 75 percent, are Jews...among minor officials the number is legion.'

According to official information from Russia, in 1920, out of 545 members of the Bolshevik Administration, 447 were Jews. The number of official appointments bestowed upon Jews is entirely out of proportion to their percentage in the State: 'The population of Soviet Russia is officially given as 158,400,000 the Jewish section, according to the Jewish Encyclopedia, being about 7,800,000. Yet, according to the Jewish Chronicle of January 6, 1933: Over one-third of the Jews in Russia have become officials.' (The Catholic Herald, October 21st and 28th and November 4, 1933; The Rulers of Russia, Denis Fehay, p. 31-32)

210

"Although a Republican, the former Governor has a sincere regard for President Roosevelt and his politics. He referred to the 'Jewish ancestry' of the President, explaining how he is a descendent of the Rossocampo family expelled from Spain in 1620. Seeking safety in Germany, Holland and other countries, members of the family, he said, changed their name to Rosenberg, Rosenbaum, Rosenblum, Rosenvelt and Rosenthal. The Rosenvelts in North Holland finally became Roosevelt, soon becoming apostates with the first generation and other following suit until, in the fourth generation, a little storekeeper by the name of Jacobus Roosevelt was the only one who remained true to his Jewish Faith. It is because of this Jewish ancestry, Former Governor Osborn said, that President Roosevelt has the trend of

economic safety (?) in his veins." (Chase S. Osborn, 1934 at St. Petersburg, Florida, The Times Newspaper).

211

"The Western mind is incapable of thinking religiously." (A Program for the Jews and Humanity, Harry Waton, a Jew, p. 185).

212

"It was my first sight of him (Lenin), a smooth-headed, oval-faced, narrow-eyed, typical Jew, with a devilish sureness in every line of his powerful magnetic face. Beside him was a different type of Jew, the kind one might see in any Soho shop, strong-nosed, sallow-faced, long-mustached, with a little tuft of beard wagging from his chin and a great shock of wild hair, Leiba Bronstein, afterwards Lev Trotsky." (Herbert T. Fitch, Scotland Yard detective, Traitors Within, p. 16)

213

"...Jabotinsky insisted that all energies be expended to force the Congress to join the boycott movement. Nothing less than a 'merciless fight' would be acceptable, cried Jabotinsky. 'The present Congress is duty bound to put the Jewish problem in Germany before the entire world...(We [Jews] must) destroy, destroy, destroy them, not only with the boycott, but politically, supporting all existing forces against them to isolate Germany from the civilized world...our enemy [Germany] must be destroyed.'" (Speech by Vladimir Jabotinsky, a Polish Jew, on June 16, 1933)

214

"No gassing took place in any camp on Germany soil." (Nazi-Hunter Simon Wisenthal, in his Books and Bookmen, p. 5)

215

"German Jewry, which found its temporary end during the Nazi period, was one of the most interesting and for modern Jewish history most influential centers of European Jewry. During the era of emancipation, i.e. in the second half of the nineteenth and in the early twentieth century, it had experienced a meteoric rise...It had fully participated in the rapid industrial rise of Imperial Germany, made a substantial contribution to it and acquired a renowned position in German economic life. Seen from the economic point of view, no Jewish minority in any other country, not even that in America could possibly compete with the German Jews. They were involved in large scale banking, a situation unparalleled elsewhere, and, by way of high finance, they had also penetrated German industry.

A considerable portion of the wholesale trade was Jewish. They controlled even such branches of industry which is generally not in Jewish hands.

Examples are shipping or the electrical industry, and names such as Ballin and Rathenau do confirm this statement.

I hardly know of any other branch of emancipated Jewry in Europe or the American continent that was as deeply rooted in the general economy as was German Jewry. American Jews of today are absolutely as well as relative richer than the German Jews were at the time, it is true, but even in America with its unlimited possibilities the Jews have not succeeded in penetrating into the central spheres of industry (steel, iron, heavy industry, shipping), as was the case in Germany.

Their position in the intellectual life of the country was equally unique. In literature, they were represented by illustrious names. The theater was largely in their hands. The daily press, above all its internationally influential sector, was essentially owned by Jews or controlled by them. As paradoxical as this may sound today, after the Hitler era, I have no hesitation to say that hardly any section of the Jewish people has made such extensive use of the emancipation offered to them in the nineteenth century as the German Jews! In short, the history of the Jews in Germany from 1870 to 1933 is probably the most glorious rise that has ever been achieved by any branch of the Jewish people.

The majority of the German Jews were never fully assimilated and were much more Jewish than the Jews in other West European countries." (Feuerzeichen, Ingrid Weckert, Tübingen 1981, p. 52-54, with reference to Nation Europa 10/1962, pp. 116-120)

216

"We became aware of the propaganda in your country about alleged cruelties against the Jews in Germany. We therefore consider it our duty, not only in our own interest as German patriots, but also for the sake of truth, to comment on these incidents. Mistreatment and excesses have indeed occurred, and we are far from glossing these over. But this is hardly avoidable in any kind of revolution. We attach great significance to the fact that the authorities where it was at all possible to interfere, have done so against outrages that have come to our knowledge. In all cases, these deeds were committed by irresponsible elements who kept in hiding. We know that the government and all leading authorities most strongly disapprove of the violations that occurred.

But we also feel that now is the time to move away from the irresponsible agitation on the part of so-called Jewish intellectuals living abroad. These men, most of whom never considered themselves German nationals, but pretended to be champions for those of their own faith, abandoned them at a critical time and fled the country. They lost, therefore, the right to speak out on German-Jewish affairs. The accusations which they are hurling from their safe hiding places, are injurious to German and German Jews; their reports are vastly exaggerated. We ask the U.S. Embassy to forward this letter to the U.S. without delay, and we are accepting full responsibility for its content. Since we know that a large-scale propaganda campaign is to be launched next Monday, we would appreciate if the American public be informed of this letter by that date [Of course we know that the Jewish owned American News Media did not so inform the American Public -- just another of the traitorous actions which they have repeated time after time over the years]...The atrocity propaganda is lying. The Originators are politically and economically motivated. The same Jewish writers who allow themselves to

be misused for this purpose, used to scoff at us veterans in earlier years." (Feuerzeichen, Ingrid Weckert, Tübingen 1981, p. 52-54, with reference to Nation Europa 10/1962 p. 7f)

217

"It is not only this fervent 'Passionalism' which conditions the attitude of the Jews in the political and social order...They always experience the need to seek unity. Because of that they are sentimentally led to reject in a more or less absolute fashion all which is contradictory to this unity. For them, what is differentiation is an attack on the principle of unity; injustice and inequality are differentiations. They must be rejected or lessened...This is explained the Socialist and Communist tendencies of which they are reproached...It is in what is called business that the Jewish soul, by utilitarianism with which he is so strongly impregnated, finds a liberal career: commerce, trade, banks, finance, and industries. It is this same characteristic which in all times and in all places has brought upon the traditional Jew sarcasms and reprobation, often enough, let us recognize it, justified." (Nomades, Kadmi Cohen, (1929)).

218

"The Communist soul is the soul of Judaism. Hence it follows that, just as in the Russian revolution the triumph of Communism was the triumph of Judaism, so also in the triumph of fascism will triumph Judaism." (A Program for the Jews and Humanity, Rabbi Harry Waton, p. 143-144).

219

"Take the curious placing of the thumb to thumb and forefinger to forefinger by the High Priest when he lifted his hands, palms outward, to bless the multitude...Much of the drama's text was from the Old Testament and Orthodox Ritual of Judaism." (The Romance of a People).

220

"Within all the cross currents within Jewish life, amidst the inner divisions which bore witness alike to the weakness of the Jew and to the strength of the Jewish convictions, one truth asserted itself, with a power which silenced all doubts: the Jewish people 'lived'...In number, superior to any Jewish generation of the past, in the caliber of its human material, as powerful as ever, in self-consciousness, more alert and more proud than it had been for centuries, it was entering, not on a decline, but on a new efflorescence." (The Visionary on the Mountain Top).

221

"So also here, when the Male is joined to the Female, they both constitute one complete body, and all the universe is in a state of happiness because all things receive blessing from their perfect body. And this is an arcanum." (The Visionary on the Mountain Top).

222

"I think the secret of it is found in the 'imperium in imperio' matter in the common program towards which each 'imperium in imperio' moves, and has been moving for forty centuries." (The Visionary on the Mountain Top).

223

"As I looked upon that spectacle, as I saw the flags of the nations carried to their places before the reproduction of the Jewish Temple in Jerusalem, and as I saw the six-pointed star, the illuminated interlaced triangles, shining above all the flags of all the peoples of all the world, my mind turned back to what Judge Harry M. Fisher, Chairman of the Jewish Day Committee, said in advance as to the whole idea of this pageant: 'The idea summarized by the prophet Isaiah - 'At the end of days all peoples shall be coming to the mountain of the Lord' - will be portrayed.'" (The Visionary on the Mountain Top).

224

"The perfect Semite (Jews are not Semites but are Khazars, descended from Japheth) is positive and impassioned. The two elements exercise a reciprocal influence, each moderating what is too excessive and therefore unlikely to live in the other, creating a being apart who easily arrives at domination, for nothing can stop such a man...It is the eternal opposition of Shylock and Jessica. It is the illogical and monstrous mixture of the rarest qualities with the most abject defects, mixture of irresistible force and of irremediable weakness." (Nomades, Kadmi Cohen, (1929), The Trail of the Serpent, Inquire Within, Miss Stoddard, p. 117).

225

"The Jews are not a part of a vast Whole which they re-integrate in dying, but they are a Whole in themselves, defying space, time, life, and death. Can God be outside the Whole? If he exists, necessarily he confounds himself with this Whole...Thus Divinity in Judaism is contained in the exaltation of the entity represented by the Race - passionnel entity, eternal flame, it is the Divine essence. It must be preserved and perpetuated, therefore the idea of pure and impure was created." (Nomades, Kadmi Cohen, (1929)).

226

"'I am that I am,' said the Eternal. The Eternal - it is the race. One in substance - undifferentiated. One in time - stable and eternal." (Nomades, Kadmi Cohen, (1929)).

227

"A nervous excitability, a chronic exaltation of the passion, in which commingle the inferior life of the individual and its exterior manifestations, a state in which sentiment, idea, and will are confounded together, where for the lack of the powerful corrective of logic, the flights of imagination know no bounds, where life and human activity are deprived of a regulator, and move outside of material and concrete factors, by the sole interior force of the soul." (Nomades, Kadmi Cohen, (1929)).

228

"All idealistic considerations lead in the end to a kind of conception of divinity, and are, therefore, pure nonsense in the eyes of Marxists; even Hegel saw in God the concrete form of everything good and reasonable that rules the world: the idealist theory must put everything on the shoulders of this unfortunate graybeard, who, according to the teaching of his worshippers, is perfect, and who, in addition to Adam, created fleas and harlots, murderers and lepers, hunger and misery, plague and vodka, in order to punish the very sinners whom he himself had created, and who sin in accordance with his will, in order that this comedy may be played to all eternity before the eyes of the wondering world. >From the scientific standpoint, this theory heads to absurdity. The only scientific explanation of all the phenomena of the world, is supplied by materialism...

When men eat, carry on the class war, pull on their boots, pick flowers, write books or marry, it occurs to nobody to doubt the existence of the external world, and therefore the existence of the food which they consume, the boots they pull on, or the women they marry.

This imbecility, however, follows from the principles of idealism. If the spirit is the basis of everything, how was it before any men existed? Either we must assume the existence of a superhuman and divine spirit, such as is described in the old Hebrew fairy tales of the Bible, or we must say that the distant past is also merely a creation of our imagination. The first way leads to the so-called objective idealism, which recognizes the existence of an external world independent of our consciousness, but nevertheless sees the nature of this world in a spiritual principle, in a God, a high reason, a world-will, or some similar spook, which, in this case, takes the place of God. The second way leads direct to solipsism, through subjective idealism, for which there are only spiritual feelings individual thinking subjects. It is easy to see the solipsism is the most consistent form of idealism. Idealism takes the spiritual principle as original and fundamental, because it believes that only our perceptions are given to us directly. But if that is so, then the existence of a block of wood is as doubtful as the existence of any man, even that of our own parents. Here solipsism destroys itself and at the same time kills the whole of idealism in philosophy, since when consistently thought out to the end, it leads to complete absurdity and absolute nonsense, which at every turn contradicts all human experience." (Bukharin, Quoted by Rene Fuego Miller, *The Mind and Face of Bolshevism*, pp. 53-54).

229

"...is so important that it is not possible to pass it over in silence. Is it not sufficient to recall the names of the great revolutionaries of the nineteenth century and twentieth, the Karl Marxes, Lassalles, Kurt Eiseners, Bella Kuhns, Trotsky, and LÇon Blumes, in order to find thus mentioned the

names of all theorists of modern socialism?...Further, in Europe in the same years, the rôle played by the Jews in all revolutionary movements was considerable...'Revolutionarism' exacts, at least technically, a very strong dose of passionarism together with the 'esprit de masse' of the crowd. The different individuals, in principle autonomous, blend even to disappearing in the whole, and the 'magma' thus created takes on an aspect entirely different from the individual figures, however characteristic each may be, of which it was primarily composed." (Nomades, Kadmi Cohen, (1929)).

230

"The real chiefs of this immense association of Freemasonry (the few within the innermost circles of initiation), who must not be confounded with the nominal leaders or figure-heads, are mostly Jews, and live in close and intimate alliance with the militant members of Judaism, those, namely, who are the leaders of the Cabalistic section. This élite of the Masonic association, these real chiefs, who are known to so few even of the initiated, and whom even these few know only under assumed names (noms de guerre) carry on their activities in secret dependence (which they find very lucrative for themselves) upon the Cabalistic Jews." (Le Juif, la Judaïsme, et la Judaisation des Peuples Chrétiens (Paris, 1869), p. 340).

231

"The influence of the Jews at the present time is more noticeable than ever. That they are at the head of European capitalism, we are all aware...In politics many of the Jews are in the front rank...That their excessive wealth, used as it has been, acts as a solvent influence in modern society cannot be questioned...But while on the one hand the Jews are thus beyond dispute the leaders of the plutocracy of Europe...another section of the same race (people) from the leaders of that revolutionary propaganda which is making way against that very capitalist class, representing their own fellow Jews. Jews, more than any other men...are acting as the leaders in the revolutionary movement which I have endeavored to trace." (Nineteenth Century, January, 1881, pp. 10-11, art. by H.M. Hyndman, entitled The Dawn of a Revolutionary Epoch).

232

"To national anti-Semitism, produced by the recent genius of peoples, is opposed the age-old genius of the race (nationalities and a race identical in itself)...To intellectual anti-Semitism, produced by the claims of reason, constructed on the solid basis of logic, is opposed a form of thought, troubled, incoherent, passionnel. To social anti-Semitism, produced by the exigencies of the most conservative principles - sustained by the force of order and hierarchism - opposed by a spirit of innate undiscipline, revolt and unitarism. To economic anti-Semitism produced by the existence and dominance of the right of property, a conception resists and attacks which refuses to that right all necessity and virtue..." (Nomades, Kadmi Cohen).

233

The following is reported to be the program for the society of the future in a secret meeting of the conspirators: "Since it is absolutely necessary to fix the social order of the future now, at this very moment, since we are at last preparing to act, to avoid future uncertainty, I put forward my own system for a new world order...I must first point out that my system is not yet completed, not yet entirely worked out. For I have got entangled in my own arguments: my final conclusion is diametrically opposed to my original idea. Although I started from the notion of unrestricted freedom, I arrived in the end at absolute despotism. I may add, however, that there can be no possible solution but mine...

Mr. Shigalâv has devoted himself too conscientiously to his task, and is also much too modest. I know his book. In it he proposes to divide mankind into two unequal parts. Only the smaller part, about a tenth of the whole, will enjoy personal freedom and unrestricted power over the other nine-tenths. These nine-tenths must entirely renounce all personality and become, so to speak, a herd, in order, through absolute obedience, by a series of regeneration, to regain their original innocence, almost like the old Garden of Eden, although, as may be remarked in passing, they will have to work. The measures proposed by the author for depriving nine-tenths of humanity of their personal will and for turning them into a herd by means of a new education during whole generations, are uncommonly remarkable, and are in addition based on the facts of nature and are highly logical...

One thing in his book is good, the idea of espionage. In his idea, every member of the society spies on the others, and is bound to inform against them when necessary. All are slaves and equal in their slavery...First of all, the level of education, science, and innate natural talents falls. A high intellectual level is possible only to superior talents; but we have no need of superior talents. Superior talents have always seized power for themselves and led to despotism. Men of talent cannot help becoming despots, they have always done more harm than good; therefore they are driven out or put to death...

Slaves must be equal: without despotism there has never yet been freedom or equality; but in the herd all must be equal, that's Shigalâvism! Does that seem extraordinary to you? I am for Shigalâvism... Listen, Stavrogin, to level mountains is a fine idea, not a ridiculous one. Education is not necessary and we have enough science. Even without science, we have material enough to last for a thousand years, but first we must enforce obedience. The thirst for education is an aristocratic impulse; with family and love, you have at once the desire for property. We will destroy this desire; we will spread drunkenness, slander, espionage; we'll spread incredible demoralization: we'll murder every genius in infancy.

Everything will be reduced to a common denominator, complete equality will be enforced ...Only the indispensable is indispensable; henceforth that is to be the motto of the universe. But it needs shocks: we'll provide for them, we the directors. Slaves must have directors. Complete obedience, complete impersonality; occasionally, however, every thirty years or so, Shigalâv will let them have a shock, and then they will all suddenly begin to devour each other, of course only up to a certain point, for the sole purpose of preventing boredom. Boredom is an aristocratic feeling; there will be no desires under Shigalâvism. Desire and suffering for us, Shigalâvism for the slaves!...

Oh, we shall convince them that they cannot be free till they renounce their freedom in our favor and submit to us...Too well, all too well, will they know the value of submission once and for all! Men will be unhappy till

they grasp this...However, the flock will collect again and submit once more, and then it will be ever, for ever. We will give them a quiet modest happiness, the happiness of feeble creatures such as they were created. Oh, we shall convince them at last that they have no right to be proud...

Yes, we will force them to work, but in their free time we will make their life like a game with songs, choruses, and innocent dances. Oh, we will even permit them to sin, for they are weak and feeble, and they will love us like children because we allow them to sin. We shall not permit or forbid them to live with wives or lovers, to have or not to have children, according to whether they have been obedient or disobedient, and they will submit to us gladly and joyfully...And they will all be happy, all the millions, except the hundred thousand who rule over them. For we alone, we who guard the mystery, we alone shall be unhappy. There will be thousands of millions of happy children and only a hundred thousand martyrs, who have taken on themselves the curse of the knowledge of good and evil." (The Possessed, Shigalâv, The Mind and Face of Bolshevism, Rene Fuego Miller, pp. 285-287).

234

"The newly founded Society of Jesus...Saint Ignatius. His secretary Polanco, the only person present at his deathbed, was of Jewish descent. So was Lainez, one of his first and greatest converts, was of Jewish descent...In a short time, as the young Jesuit organization became a power for Catholic reform and propaganda, Jews were attracted to it, as they are always attracted to centers of influence, in such numbers that it was found difficult to keep out those who wished to destroy the order and the Church under pretext of working for them. Thus a nephew of the great and Catholic Jew Polanco followed him into the society, and caused such difficulties and dissensions that for years he nearly drove his superiors to despair." (Philip II, William Thomas Walsh, p. 95)

235

"History at all times, writes M. Ribot, abounds in physiological processes, employed to produce artificial ecstasy...so to say, having divinity within oneself. There are inferior forms, mechanical intoxication produced by the dance, rhythmic music of the primitives, which excites them and puts them into a condition ripe for inspiration; the soma, the wine, the Dionysia, the orgies of MÇnades, the shedding of blood so widespread in the cults of Asia Minor, the Goddess Atys, the Corybants, the Gauls, mutilating and cutting themselves with swords; in the Middle Ages the Flagellants, and in our day the fakirs and dervishes, etc." (The Russian Sect, the People of God, M.J.B. Severac; Light-Bearers of Darkness, Inquire Within, p. 77).

236

"I will explain a great mystery: if thou desirest to live, mortify, for the glory of God, not only thy body but thy soul, thy reason, and even thy conscience. Free thyself from all rules and all laws, all virtues of fasting, of abstinence, and of virginity. Free thyself from holiness. Descend into thyself as into a tomb. Then mysteriously dead thou shalt rise again, and in thee will dwell the Holy Spirit, and thou shalt never lose, it, no matter what thou mayest do.

He believed he was flying without knowing where he was flying to, whether it was towards Heaven or towards the abyss, towards God or the Devil!" (Dmitry Merejkovsky, *Pierre le Grand; Light-Bearers of Darkness, Inquire Within*, pp. 77-78).

237

"A Mantra is composed of certain letters arranged in definite sequence of sounds, of which the letters are the representative signs. To produce the designed effect, Mantra must be intoned in the proper way, according to rhythm and sound...a Mantra is a potent compelling force, a word of power." (Arthur Avalon, *Tantra of the Great Liberation*, in a partial explanation of the Jewish Cabala or Kabbalah; *Light-Bearers of Darkness, Inquire Within*, p. 73)

238

"The purpose, the manner of attaining this happiness, of gaining this Liberation, is in your own hand. It does not lie in the hand of some unknown god, or in temples or in churches, but in your own self. For temples, churches, and religions bind, and you must be belong all dreams of God in order to attain this Liberation. There is no external God as such who urges us to live nobly, or to live basely; there is but the voice of our own intuition...When that voice is sufficiently strong, when that voice - the result of accumulated experience, is obeyed, and you yourself become that voice, then you are god...So the most important thing is to uncover this god within each one of you. That is the purpose of life; to awaken the dormant god (the unused sex-force, the Kundalini within you) to give life to the spark which exists in each one of us, so that we become a flame (illuminised), and join the eternal flame of the world (the universal life-force or ether, as above so below, of Hermes)...In the permanent is established, is seen, the only god in the world - yourself that has been purified." (The Creed of the Cabalistic Jews - the Deified Man - the origin of Humanism; *Star Review Magazine*, Paris September 27, 1927: Teachings given at Ommen, August 1927).

239

"Progress is the true Messiah, whose near advent she (Judaism) proclaims with all her hosannahs...The (French) Revolution was its introduction, our doctrine of human rights, its manifesto, and its signal was given to the world, when, at the approach of our Tricolor, the barriers of caste and the walls of the Ghetto fell to the ground...The emancipated Jew takes pride in working for its realization...assailing superannuated hierarchies, battling with prejudices...struggling to pave the way for future revolution." (Leroy-Beaulieu, *Israel Among the Nations*).

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"(The Wandering Jew says) Aye, let the Nazarene (True Israelites) dogs lift their hands and eyes in ignorant wonder; the great Goldsmid was my very and mere instrument: I raised him because I deemed him worthy; I found him incompetent to the vast and sacred duty I designed him for, and I dashed

him down even as we cast aside the gourd when we no longer require a drinking-cup. Who among the elder frequenters of the great Temple of Mammon, which is called the Exchange, does not remember the golden box with which the hand of Goldsmid was perpetually occupied in his busiest and most important moments! It was his talisman. The words of power had been pronounced above it; with it he could encounter a world and be triumphant...I had warned him again and again; I had menaced, I had entreated, but in vain; I found him incurable in his neglect of the cause of our people and our god; and even while he was wassailing at his luxurious villa in the neighborhood of Morden, the words of power went forth from my lips, and his talisman had departed from him for ever...He appeared upon the Exchange without his palladium; bargained, lost, and saw absolute ruin looking at him with steadfast and un pitying eyes. Two days he bore this, and then he blew his brains out! None can be false to our cause and prosper." (Nesta Webster, Secret Societies and Subversive Movements)

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"The Jewish question exists wherever the Jews live, however small their number. Where it does not exist it is imported by Jew immigrants. We naturally go where we are not persecuted, and, still persecution is the result of our appearance...By persecution we cannot be exterminated...the strong Jews turn proudly to their race when persecution bursts out. Entire branches of Judaism may disappear, break away; the tree lives." (Israël aux mystérieux destins, A. Cavalier and P. d'Halterive; The Jewish State, Theodore Herzl)

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"I believe I understand anti-Semitism which is a very complex movement. I see it as a Jew, but without hatred or fear. I recognize what is anti-Semitism is rude jesting, vulgar jealousy of matter, hereditary prejudice; but also what can be considered as in fact legitimate defence." (Israël aux mystérieux destins, A. Cavalier and P. d'Halterive; The Jewish State, Theodore Herzl)

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"The Universal Israelite Alliance...addresses itself to every type of worship. It wishes to penetrate all religions, as it has found access to all countries...Let all men of enlightenment, without distinction of sex, find a means of union in the Universal Israelite Association, whose aims are so noble, so broad, and so highly civilizing...To reach out a friendly hand to all who, although born in a different worship from ours, offer us the hand of fellowship, acknowledging that all religions which are based on morality and acknowledge God ought to be friendly towards one another: thus to destroy the barriers separating what is destined one day to be united, that is the grand supreme object of our Alliance...I summon to our Association our brethren of every form of worship. Let them come to us...Our grand mission is to put the Jewish population in touch with the authorities in every country...to make our voices heard in the cabinets of ministers and in the ears of princes, whatever be the religion that is despised, persecuted, or attacked." (Archives Israelites Universelle, tom. xxv, pp. 511-520 (1861). Quoted in Rev. S.J. Deschamps, Les Sociétés Secrètes et la Société, p. 24).

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"God (the Creative Principle) is bewitched in the world, and it is his own force that is needed to find Him. This force (sex-force) must be awakened within you. Such were the teachings which the Mystic received before initiation. And now began the great drama of the world, of which he made a living integral part. The aim of the drama was nothing less than the freeing of the hidden God; where is that God? God is not but Nature is. It is in Nature that he must be found. For he is enshrouded in her as in an enchanted tomb." (Dr. Rudolf Stienner, *The Trail of the Serpent*, Miss Stoddard, p. 208).

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"We incessantly produce average intelligences who remain without outlet, and who, because of that, constitute a social danger...The cultivated Jews without fortune naturally all tend today towards Socialism...Aiming the peoples anti-Semitism grows from day to day, from hour to hour, and must continue to grow, for the causes continue to exist and cannot be suppressed...At the bottom we become revolutionaries by proletarianising ourselves, and we form the inferior officers of all subversive parties. At the top, at the same time, grows our formidable financial power." (Israël aux mystérieux destins, A. Cavalier and P. d'Halterive; *The Jewish State*, Theodore Herzl)

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"For fifty years I have been a resolute partisan of assimilation of the Jews, and have believed in it. Today I confess my error. The American melting-pot will never produce the fusion of one Jew. Fifty years ago we were near to assimilating ourselves to the Americans. But since then two millions of our brother (or three) have arrived from the East, keeping their ancient traditions, bringing with them their old ideal. This army has submerged us. It is the hand of God. The Jew must differentiate himself from his neighbor; he must know it; he must be conscious of it; he must be proud of it." (The Jewish Chronicle, April 28, 1911, M. Schindler, an American Rabbi).

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"During the second revolutionary period which began in 1830 they showed even more fervor than during the first. They were moreover directly concerned, for, in the majority of European states, they did not enjoy full civic rights. Even those among them who were not revolutionaries by reason or by temperament were such by self-interest; in working for the triumph of liberalism they were working for themselves. There is no doubt that by their gold, their energy, their ability, they supported and assisted the European revolution...During those years their bankers, their industrial magnates, their poets, their writers, their demagogues, prompted by very different ideas moreover, strive for the same end...we find them taking part in the movement of Young Germany: they were numerous in the secret societies which formed the ranks of the militant revolution, in the Masonic lodges, in the groups of Carbonaria, in the Roman Haute-Vente, everywhere, in France, in Germany, in Switzerland, in Austria, in Italy." (L'Antisemitisme, (1894)

Bernard Lazare; LÇon de Poncins, The Secret Powers behind Revolution, (1929)).

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"We are hostile to strangers, guests in all countries, and at the same time we find ourselves at home in all countries when we are masters there." (Isaac Blumchen, Le Droit de la Race SupÇrieure).

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"I do not intend," declares Herzl, "to provoke a softening of opinion in our favor. It would be idle, and would lack dignity. I am content to ask the Jews if, in the countries where we are numerous, it is true that the position of advocates, doctors, engineers, professors, and employees of all kinds, belonging to our race (people), is becoming more and more intolerable." (Le Droit de la Race SupÇrieure, Isaac Blumehen).

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"The Jew looks upon himself as the Sun of humanity, the male, opposed to which the other peoples are but female, manifesting and assuring the coming of the Messianic era. In order to realize this sociological manifestation, the Jew organically extends his influence by means of secret societies created by him in order to spread everywhere his initiating force...[hoping to realize] the 'Universal Republic,' controlled by the God of Humanity, the Jew of the Cabala." (M. Henri de Guillebert, The Trail of the Serpent, Miss Stoddard, p. 220).

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